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REPORTS.

ANGLIA. Zeitschrift für Englische Philologie. Herausgegeben von RICHARD PAUL WÜLKER. Band X. Halle, 1888.

This volume is opened by W. Ellmer on the Sources of Robert of Gloucester's Chronicle (pp. 1-37; the article is completed later on, pp. 291-322). While all will agree with Wright in saying that "as literature [this chronicle] is as worthless as twelve thousand lines of verse without one spark of poetry can be," and that it is of secondary importance for history, no one will deny its very high value to the philologist. On the other hand, the question of its authorship is still open, as also that of the relation of the two recensions; and it will always be a matter of interest to consider the compiler's sources and his method of using them. Ellmer, with admirable thoroughness, investigates this problem of the chronicler's sources, and succeeds in correcting hasty conclusions previously accepted, and in establishing many new points of detail. But while he is writing and publishing at Leipzig, Karl Brossmann is winning his academic honors at Breslau on the merits of a dissertation on the same topic, and Mr. Wright, in England, completes the composition of a preface to that new and long-promised edition of the Chronicle which these German students are both despairingly hoping for. The peculiar advantage has therefore been gained of having this subject simultaneously investigated by three scholars, each working quite independently of the other two. It would exceed the necessary limits of this report to give a summary of the three sets of results thus reached. Wright is the least exact, and is wanting in discrimination at some points where Ellmer and Brossmann would have been of service could he have known of their work in time. It may be added that in Mr. Wright's edition of the Chronicle, just issued in the Rolls Series, the complete text of the MS Cotton Caligula A XI is now for the first time made available for study, so that it may be expected that the language and metre of this document will receive a share of renewed attention.

E. Döhler contributes an interesting article on "Der Angriff George Villiers' auf die Heroischen Dramen und Dichter Englands im 17 Jahrhundert" (pp. 38-75), in which the Duke of Buckingham's Rehearsal is carefully studied with a view to supplement and correct the "Keys" of Briscoe and Percy, and the views of other commentators, in the identification of the persons against whom the satiric burlesque was specially directed. Döhler refuses to believe that Davenant served as the model for the Bilboa of the first draft, and argues that the original hero was Colonel Henry Howard, the author of "The United Kingdoms," a play that disappeared in the fiasco of its first presentation. But Davenant has by no means escaped; for though Bayes is chiefly Dryden, there are strong touches that are unmistakable in their reference to Davenant. This opinion is well defended by argument and illustration. Villiers' purpose was to ridicule the heroic drama, and as a true artist he singles out for the most

direct attack its chief representative, Dryden; side-thrusts at Davenant, almost equal in prominence, and at others in the second and third ranks, contribute to the interpretation of Dryden as the head of a particular class.

B. Assmann, in continuation of his work on the writings of Aelfric (cf. *Am. J. of Phil.* VIII, p. 238), presents us now (pp. 76-104) with a study of a homily on the book of Judith. The authorship of this piece has hitherto been held in doubt; for, though Aelfric, in the introduction to his treatise on the Old Testament, mentions an English version of the Judith, he does so in a manner that led Dietrich to believe that the good Abbot could not have had reference to a product of his own hands, but rather that he was thinking of the well-known Anglo-Saxon poem of an earlier date. Assmann, however, finds in the homily all the characteristics of Aelfric's workmanship, and concludes with confidence that this is the Judith referred to, and that Aelfric wrote it just before he composed his preface to the Old Testament tract, which is also the period to which the Esther must be assigned. Following the discussion of the authorship, the text of the homily, critically based on the manuscripts, is given, arranged in accordance with the theory that it was constructed "*on ure wisan*" in rhythmic lines of four stresses each. At the foot of the page are supplied the variant readings of the textual sources, and the corresponding passages from the Vulgate. For a more recent characterization of this homily see Cook's edition of the Anglo-Saxon poem, Judith, p. lxxv f.

It is with enviable composure that Menthel, in the din of "rand-glossen" and "ant-glossen" battles, stands by his adopted creed and invites us to a "fortsetzung" of his "Zur Geschichte des Otfriedischen Verses im Englischen" (pp. 105-126). These additional chapters are entitled "Die siebentreffige Langzeile nach Orm bis in das 15 Jahrhundert," and "Die Langzeile in den Übersetzungen von Fleming, Phaer, Golding und Chapman." If the student of metre will pass by the theory according to which Menthel believes the English septenary to have been derived, he may, by the help of the writer's details, with profit follow the subsequent progress of this verse down to Chapman's Homer. This sketch is particularly to be commended to any one that may be interested in that odd admixture of the Alexandrine and the septenary of which Robert of Gloucester's Chronicle is usually taken as the chief representative, and which afterwards Gascoigne quaintly called the "'poulter's measure' because the poulterer 'giveth XII for one dozen and XIII for another.'"

L. Proescholdt contributes (pp. 127-130) the second installment of his "Randverbesserungen zur Cambridge- und Globe-Ausgabe der Shakespeare'schen Werke." The corrections now given relate to Henry VIII, Troilus and Cressida, Coriolanus, and Titus Andronicus.

There is at present a notable interest in the study of the Anglo-Saxon homilies. All the inedited homilies, we are told, are distributed among a few scholars who promise soon to publish them. Wülker is to give us those of the Vercelli codex; Assmann will supply the numbers lacking to Aelfric's collection, and Napier, the editor of Wulfstan, will take care of the remaining ones; Harsley, moreover, as Napier tells us, is preparing a new edition of the homilies of Aelfric (those edited by Thorpe) in which use will be made of all the MSS. As a preliminary contribution to Napier's portion of this outlined work, we

have here a study, accompanied with text and notes, of a hitherto unpublished Life of St. Chad (pp. 131-156). This homily is preserved in MS Jun. 24 of the Bodl. Lib., which contains chiefly homilies that belong to Aelfric, and which is referred to the first half of the twelfth century. But although the entire manuscript is written by the same hand, the St. Chad, which heads the collection, is special in exhibiting a dialect strongly marked by Anglian peculiarities. This homily was not composed later than the second half of the tenth century. Napier establishes these points with details of grammatical evidence. The author of the St. Chad displays a conspicuous lack of skill and learning. The central body of his discourse proves to be a translation of Bede's account of Chad, but he was an indifferent Latinist—a deficiency which an acquaintance with the Anglo-Saxon version of Bede's History would have enabled him to make less obtrusive. Napier is, moreover, of the opinion that the beginning and the close of the homily have also been translated from Latin, and therefore advances the theory that a Latin homilist had supplied the extract from Bede with the opening and closing parts, so that the Anglo-Saxon translator had for his copy a complete discourse made ready to hand.

The title of the next article, "The Cædmon Poems in MS Junius XI" (pp. 157-167), by F. H. Stoddard, would lead few to guess the nature of the subject-matter. Not that the title is unfitting, but Stoddard takes us unexpectedly into the library, to direct our attention to what may be learned or suggested from a close observation of the material make-up and condition of this precious old book. The binding, the "gatherings," the signature marks, the chapter or canto divisions, and the penmanship, these are the five points of external study and criticism which, with the omission of the last, are here treated with a minuteness of detail and a freshness of suggestion that assure the reader that Stoddard has looked at the object of his description with open eyes. In illustration of the results of this new scrutiny of the MS, it may be noted that Stoddard concludes that with the leaf which has been removed after Exodus line 141, a considerable portion of the text has been lost, the editors therefore being wrong in assuming that there is no break in the sense at this point. It is also observed that the next folio begins a new chapter, as is shown by the blank space left for an illuminated *p* (of *pa*, line 142). Future editors of these poems will find it necessary to consult the statements of Stoddard with reference to questions of this sort. The article closes with the results of a collation with the MS of the Genesis B of Sievers' text.

In "Englische Kollektaneen" (pp. 168-184), W. Sattler discusses, in an admirable manner, the distinction in the use of *ride* and *drive*. The practice of standard authors is exhibited in a liberal list of citations, and proves the imputed Americanism *to ride* (instead of *to drive*) *in a carriage* to be "Queen's English," although there remains a nice distinction—not a national one—established by good usage, between *riding in a carriage* and *driving in a carriage*. A second paragraph consists of a short note on the expressions *the off-horse* and *the off-side*. These notes are continued at pp. 499-511, in a discussion of the gender in modern English of *sun* and *moon*. Sattler reviews the conflicting teachings of the grammars on this point, and gives lists of citations to show that in prose usage the *sun* is both masculine and neuter, and the *moon* both feminine and neuter. The giving up of the original Germanic gender

for that which is called the classical gender, Sattler does not believe to be due to the influence of Latin mythology, but rather to that of the translation of the Bible.

A bit of Anglo-Saxon folklore, contributed by B. Assmann (p. 185), is represented in the text of "*Emb þunre*," a rule from the popular calendar, interpreting the significance of thunder for every month in the year.

About one generation ago the genial and gifted English antiquary, the Rev. Richard Garnett of the British Museum, expressed the fear that the unique manuscript of The York Mysteries, in passing from one unknown "*limbus librorum*" to another, might soon encounter the unhappy fate so common to private collections and be forever lost (Essays, London, 1859, p. 115). In Garnett's day the precious MS passed into the hands of the late Lord Ashburnham, and a few years ago the liberality of the present Earl of Ashburnham responded to the zeal with which English scholars are now industriously turning their attention to a once neglected past, and the result, an *editio princeps* of The York Plays, well edited and accurately printed, which would have cheered the heart of good Garnett, to-day delights the eyes and cheers the hearts of a greater number of scholars of like sympathies than ever peopled his fondest dreams. The inestimable value of this collection for the early history of the drama has of late been abundantly acknowledged. The editor's preliminary study of the history, sources, language, style, metrical construction, as well as the treatment of the text, has also been stimulating others to the further exploration of such problems with minute accuracy of detail. Within the first twelvemonth from the date of Miss Smith's publication we already have a dissertation by a student at Breslau (Oswald Hertrich, Studien zu den York Plays, Breslau, 1886), in which the relation of the Plays to the Towneley group is considered anew, and text emendations are offered in profusion. A second dissertation is presented in the following year at Leipzig, by P. Kamann, on "The Sources and Language of the Plays," a portion of which constitutes the article which is here printed, "Die Quellen der York-Spiele" (pp. 189-226). This article serves to show the method of workmanship employed in the construction from biblical and pseudo-biblical material of these curious stage-homilies of our ancestors. It may be added that Francis H. Stoddard has recently published a complete bibliography of the subject of the early religious drama in Europe, under the title, "References for Students of Miracle Plays and Mysteries" (University of California, Library Bulletin, No. 8, Berkeley, 1887).

"Die Walderefragmente und die ursprüngliche Gestalt der Walthersage" (pp. 227-234) is the title of a note by F. Dieter. The passage l. 14 f. of the Anglo-Saxon Fragment B is interpreted to mean, not that Hagen engaged in a contest with Walter before Gunter himself fought, but that Hagen is induced to take up arms against his friend only upon the entreaty of the wounded king. The fragment thus agrees with what must have been in the original form of the saga. Dieter then notices how this incident is varied in the Latin version, and seeks for the motives that may have led to these variations from the genuine saga.

R. Carl contributes (pp. 235-288) a good summary of what may be learned

from the standard authorities of the Life and Works of Thomas Lodge. Gosse's "Seventeenth Century Studies," unfortunately omitted from the bibliography, would have modified some of the opinions here set forth (*vide* "The Nation," January 5, 1888, p. 14).

E. Soffé prints (pp. 289-291) from the public archives of Brünn a letter, dated March 18, 1617, which Carl, Archduke of Austria, Bishop of Breslau, etc., directed to Cardinal von Dietrichstein, Bishop of Olmutz, etc., commending to the reception and patronage of the latter a company of English comedians.

K. Horstemann (pp. 323-389) supplies the text of the Middle English treatise, "Orologium Sapientiae, or The Seven Poyntes of Trewe Wisdom," as preserved in MS Douce 114. It is the last of five pieces contained in this MS; the preceding four having been published by Horstemann in the eighth volume of *Anglia*. It is also the text once printed off by Caxton (c. 1490), but of this unique edition only five copies, and these mostly in imperfect state, are now known to exist. Horstemann knows of another and earlier MS copy of the *Orologium* at Cajus College, Cambridge, which he has, however, not yet examined. For the authorship and dialect of the treatise *vide Anglia VIII* 102-106.

R. Nuck comments on Trautmann's interpretation of the first and the last of the Anglo-Saxon riddles (pp. 390-394). He finds Trautmann's translations far-fetched, unnatural, and altogether improbable.

"Quellen zu Dean Jonathan Swift's 'Gulliver's Travels'" (pp. 397-427) is followed by "The Voyage of Domingo Gonzales to the World of the Moon, by Francis Godwin" (pp. 428-456); both are contributed by E. Hönncher. Swift's indebtedness to Cyrano de Bergerac is a matter of dispute in literary history, which few candid minds will be content to dismiss from further investigation just because so good a critic as Saintsbury ("A Short History of French Literature") has totally denied it. Hönncher agrees with Körting (*Geschichte des Französischen Romans im XVII Jahrhundert*) in regarding Godwin's *Voyage of Domingo Gonzales* as one of the works which in a direct manner influenced Cyrano, and Cyrano as in turn influencing the author of *Gulliver's Travels*. By an analytic comparison of the authors and their works Hönncher endeavors to determine the nature and the degree of the influence of the *Histoire Comique* upon *Gulliver's Travels*; his conclusions are admitted to be chiefly inferential rather than positive in character, yet this much is held to be certain: "Wo es nun aber gestattet ist, mit sicherheit Cyrano de Bergerac's einfluss zu erkennen, das sind gewisse allgemeine ideen, welche, obschon verborgen und immanent wirkend, die leitenden grundideen der *Gulliver's Travels* geworden sind." The text of Godwin's *Voyage* is reprinted from the Harleian Miscellany, and several pages of notes are appended in which Hönncher establishes his view of the relation of both Cyrano and Swift to Godwin.

The authorship of the Anglo-Saxon treatise on Astronomy and Cosmogony, printed in Cockayne's "Leechdoms" (III, pp. 231-281), has hitherto been referred to Aelfric, but this has been done in the absence of any proof stronger than a general probability, although the few arguments urged by Dietrich were sufficiently conclusive to his own mind. A. Reum ("*De Temporibus* ein echtes

werk des abtes Aelfric," pp. 457-498) takes up the question where Dietrich left it, and, after a detailed investigation, also concludes that the work belongs to Aelfric. It is found that the tract reveals Aelfric's method in the handling of Latin sources. By this test alone, Reum believes the workmanship of Aelfric to be almost certainly proved. Evidence drawn from the language and style, and from certain definite qualities of the subject-matter, completes the argument that no one but Aelfric can be supposed to have compiled the treatise. With equal certainty it is shown that the fragment on the epacts (Leechdoms, III, p. 282) was compiled by some pedantic monk who imitated the style and manner of Aelfric. In his closing paragraph, Reum arrives at the inference that the *De Temporibus* was compiled in the year 991, immediately after the completion of the first set of the homilies.

W. Wilke (pp. 512-521) applies Mr. Fleay's rime-test to the plays of Ben Jonson. Mr. Fleay had already declared that this kind of test only holds for the "greater minds," like those of Shakespeare and Jonson, but that for writers standing on lower levels, "who had no marked periods of development in metrical style," such tests could serve only "for distinguishing authorship." Wilke narrows this application of the metrical test still farther. In the plays of Jonson he finds that a diminution of riming lines does not go hand in hand with an increase of feminine endings; that a preponderance of feminine endings cannot be taken as an indication of later workmanship, nor a preponderance of rimes as a mark of less maturity. This conclusion, which is based on carefully tabulated data, is followed by a sweeping denial of any value whatever to the theory of rimes and feminine endings as a criterion in the determination of the chronology of Shakespeare's dramas.

Under the title "Sidneiana" (pp. 522-532), E. Koeppl gives, as a contribution to the text-criticism of the poems of Sir Philip Sidney, a handful of gleanings from "The Arcadian Rhetorike" of Abraham Fraunce. The "Rhetorike" abounds in illustrations drawn from Sidney, and since it was published before the poet's works had appeared in print, these quotations were certainly obtained from manuscript copies. The relation, moreover, maintained by Fraunce to Sidney and to Sidney's sister, the Countess of Pembroke, gives a singular trustworthiness to these quotations. In the few examples chosen, Koeppl has at least shown that the future editor of Sidney may find in the "Rhetorike" many suggestive variants. Koeppl also finds in Fraunce's work evidence for the belief that Sidney's pastoral appellation was "Willy," but warns against the identification of this "Willy" with that of Spenser's "Teares of the Muses."

W. S. Logeman, in collating Ludorff's edition of Forrest's "Theophilus" (Anglia, VII) with the MS, gathered an alarming list of corrections which he submits to the readers of Anglia (pp. 533-541), protesting that Ludorff has been unpardonably hurried and careless, if not indeed lacking in scholarly equipment for his task.

Moods and Tenses in the *Béowulf* are efficiently treated by E. Nader (pp. 542-563).

A second article on the Anglo-Saxon riddles is contributed by F. Hicketier: "Fünf Rätsel des Exeterbuches" (pp. 564-600). The five riddles discussed

are (according to Grein's numbering) the first, the eighty-sixth, the eighty-ninth, the twentieth, and the sixty-fifth. Believing that Nuck has been successful in showing the theory of Trautmann to be untenable, Hicketier proceeds to a consideration chiefly of Trautmann's objections to Leo's solution of the first riddle, for with Nuck he holds that Leo and his adherents are in the main correct. The commentary on the first riddle covers eighteen pages. It may be added here that since the appearance of this elaborate defence of Leo's theory, two new theories for the interpretation of this riddle have been made public. Morley ("English Writers," II, p. 225, 1888) believes it "to be religious, and to represent simply the Christian Preacher . . . He is on one island, of the spiritual life; upon the other island, of the fleshly life, is the wolf, the devil. The island is surrounded by the swamps of sin, and men in it are fierce and cruel." In "The Academy," for March 24, 1888, Mr. Bradley has confidently advanced a theory equally novel, though much less improbable: "The so-called riddle is not a riddle at all, but a fragment of a dramatic soliloquy, like *Déor* and *The Banished Wife's Complaint*, to the latter of which it bears, both in motive and in treatment, a strong resemblance . . . The speaker, . . . a woman, . . . is a captive in a foreign land. Wulf is her lover and an outlaw, and Eadwacer (I suspect, though it is not certain) is her tyrant husband." Hicketier passes on to the eighty-sixth riddle, to reject what Trautmann and Holthaus have offered against Dietrich's interpretation. Morley (*l. c.*) has also in this case suggested a new solution. After an examination of the views relating to the next two riddles in this list, Hicketier concludes with reference to the eighty-ninth that Dietrich's solution is the correct one, that a correctly emended text would remove all existing difficulties in the way; and in the case of the twentieth, sums up his conclusions in a reconstructed text. Finally, Hicketier ventures upon a solution of the very difficult puzzle of the sixty-fifth riddle, and succeeds in finding a solution which is at least ingenious.

"Zu Romeo und Julia" (pp. 601-609), by Karl Lentzner, closes the list of articles contained in this volume. Mr. John W. Hales contributed to *The Athenaeum* for Feb. 26, 1887, a note on "Dante and Romeo and Juliet," in which Dante's allusion to the Montagues and the Capulets (*Purg.* VI 106-8), particularly as contained in the single word *tristi*, "those sunk in grief," receives an elaborate historical interpretation which sheds additional light upon the traditions of Shakespeare's tragedy. Lentzner merely translates Hales. To this there can be no objection, if, in the mind of the editor of *Anglia*, Hales' article will thereby gain a desirable accession of readers; but it is odd to find that Lentzner does not tell us that he is merely translating Hales, word for word throughout. This the reader is left to discover for himself. But, according to the hypothesis, the reader's access to the original is not easy and satisfactory; has the translator, therefore, not imposed an unfair task upon the unoffending reader?

An Appendix in two parts (pp. 1-42; 43-139) which are united by continuous numbering of the entries, and by a common index, supplies a bibliography of English philology for the years 1885 and 1886—a valuable addition to the volume.

JAMES W. BRIGHT.

ARCHIV FÜR LATEINISCHE LEXIKOGRAPHIE UND GRAMMATIK. Vierter Jahrgang.

Heft 2.¹

Pp. 169-88. Genuswechsel der Deminutiva. A. Weinhold. This article attempts to prove the rule of the old grammarians true, that diminutives follow the gender of their primitives. In this, Latin is like the Sanskrit and Gothic, but unlike Greek and German. After a preliminary treatment of diminutive suffixes in general, the writer shows that many words are wrongly called diminutives. Substantives in *-uleus* are of adjective formation, denoting resemblance, etc., without diminutive force. *Nuculeus*, for instance, means the "kernel of the nut," not a "little nut." Those in *-aster* denote the instrument (cf. Arch. I 407), and those in *-aceus* were originally adjectives. A class of words ending in *-édula*, regarded diminutives on the ground that *-dula* represents earlier *-cula*, is rejected for want of primitives. Many substantives in *-culus* are often considered diminutives which are really instrumentalia. Some of those with changed gender are *cenaculum*, *conventiculum*, *curriculum*; *fōculum* has wrongly been called a diminutive of *fōcus* (cf. Brix Pl. Capt. 843). The language has in certain cases a double formation—one a true diminutive form, the other an instrumental, as *indiculus* and *indiculum*. The real diminutive of *anguis* is *anguiculus*, while *anguilla* comes from *anguina*; *ungula* and *ungulus* are connected with *uncus* rather than with *unguis*. Inasmuch as it is not certain that *ungulus* can have the meaning of *unguis*, some doubt is thrown upon Götz's reading in Pl. Epid. 623. *Pastillus* and *pastillum* are from the same root as *panis*, but their primitive is lost. To regard them as diminutives from *panis* would not account for the *t*.

Next, those diminutives are treated which really differ in gender from their primitives. In the case of some they preserve an earlier gender, thus *calculus* is from masc. *calx*. In the same way *culliola*, *cultellum*, *frenusculi*, *galericulum*, *gladio:um*, *lintricusulus*, *reticulus*, and *asserculum* are explained. Some are derived from words which vary in gender in the classical and post-classical periods, as *canalicula*, *deliciolum*, *diecula*, and others. A further reason for the variation of gender from the primitive is to be found in the change of meaning; *digitulus*, "little finger," preserves the gender of the primitive, but *digitellum* and *digitillum*, "the house-leek," is neuter. Under the same head are diminutives denoting persons, formed from names of animals and other words, as *corculus*, *ocella*, *passercula*, etc. Some diminutives receive their peculiar gender from the influence of words synonymous with their primitives, as *adiicula* from *foris* and *porta*, *agellum* from *rus*, *staticulum* and *statiunculum* from *signum*. Analogous with *orare*, *oratio*, *oratiuncula* is *mordere*, **morsio* (*morsus*), *morsiuncula*. There still remain many diminutives of late Latin (very few in comparison to the whole number of diminutives) for which no reason can be given for the change in gender. Further research may yet find primitives of the same gender for some of them. The article closes by noting that the primitives of *gerricula* and *lucunculus* are not correctly given in the Lexica.

¹ See A. J. P., VIII 3, p. 363.

Pp. 189-96. A. Otto continues his study of proverbs, treating in this number of "Das Pflanzenreich im Sprichwort." That the vegetable kingdom failed to make the impression upon the Roman mind which the activities of man and animals did, is seen from the subordinate part it played in their proverbial sayings.

P. 196. Dr. Schwarz would substitute *hexastichum* for *hexaticum* in Isidorus Orig. XVII 3, 10, in accordance with Columella II 9, 14.

Pp. 197-222. Die verba frequentativa und intensiva. Ed. Wölfflin. Desiderative and inchoative verbs have previously been considered in the Archiv, but neither the formation nor the meaning of frequentatives has ever received adequate treatment.—1. Formation. It is better to regard frequentatives as derived from the perf. pass. part. than, with Kühner and others, from the supine. A great many verbs of the first conjugation end in *-itare* instead of *-atere*, even when the supine does not end in *itum*, e. g. *clamitare*, *imperitare*, *vocitare*, and others. This formation may be explained either as a secondary form of the perf. part. in *-itus* (cf. *explicatus*, *explicitus*), or as the effect of analogy. A number of examples are given illustrating the participial origin. *Commetare*, Pl. Men. 1021, must be a contract form of *commetitäre* = *commeatere*. From *veho* comes *vecto*, but *vexo* and *vexillum* are not derived from the perf. *vexi* (which would not account for the analogous formation *taxo*), but from an obsolete perf. part. *vexus*, as *taxo* from *taxus*. A few frequentatives are formed from present stems. The Plautine *noscito* and *sciscito* are the only ones in the language from inchoative stems. Inasmuch as *-tare* and *-sare* struck the ear less forcibly than *-itare*, the frequentative meaning disappeared in them first, and was afterwards revived by the double suffixes *-titare* and *-sitare*.—2. Statistics. Scarcely half of the frequentative forms belong to classical Latin. To show the abundance in archaic Latin, thirty instances were found in the lexicon (Georges) from *a* to *z*, which afterwards fell into disuse. Terence uses them sparingly, however, and those we first meet with in him recur in later authors. Sallust, who imitates Cato, is the only prose writer of the classical period fond of these forms. Cicero and Caesar are careful to discriminate between the frequentatives and their primitives. Statistics are given, showing for Livy a marked decrease in the successive decades, while in Tacitus they are more frequent in the Ann. The later Latin not only revived many of the old, but freely formed new ones. Most productive were Apuleius and Tertullian; in a less degree, Arnobius, Fulgentius, and Corippus.—3. That the modern division of verbs into frequentatives and intensives is unwarrantable is shown from numerous citations from the grammarians and from glosses. The origin of this error probably dates back to Gellius.—Sections 4 and 5 treat very fully of the meaning of the suffix, according to both the ancient and modern authorities.—6. No general rules can be given for the dying out of the frequentative meaning in the suffix. Each word must be studied by itself. The force of the suffix can first be said to be entirely gone when the primitive is lost, or at least not used by the particular author. For the sake of emphasis, the "Volksprache" of all periods preferred the frequentatives to the simple verbs, especially in the 3d conjuga-

tion. The suffix as a rule retains its meaning in the classical period, except when the primitive form is wanting, as in *cano*, *canere*, *cecini*, *cantatum*, or when it cannot be adapted to verse; but by the beginning of the fourth century the meaning was lost.

Pp. 223-46. Die verba auf *-illare*. A. Funck.

C. In a previous number, verbs from noun-stems in *-illa* and *-illo* were treated; in this, those from verbal stems. 1. *Conscribillo*. 2. *Occillo*, ἀπαξ λεγ. in Pl. Amph. 183. 3. *Sorbillo*.

D. Verbs supposed to come from verbal stems. 1. *Focillo*. 2. *Obstringillo*. Nonius gives the fuller form, meaning *obstare*. Is probably connected with *obstringo*. 3. *Su(g)gillo*. The derivation and meaning of this has been much discussed and is still uncertain. *Gula*, κῦλον, and *sub cilio* have been advanced; perhaps better from *suggero* (*suggerula*, *suggello*, *su(g)gillo*), which corresponds with the meaning in many passages. 4. *Vacillo*, probably from *vagor*.

E. Verbs of uncertain origin. 1. *Titillo*, *attillo*. 2. *Facillo*. 3. *Fucillo*. 4. *Strittilo*. 5. *Irquitillo*, *singillo*, *arillator*, *cillo*. The article closes with an index.

P. 246. Louis Havet emends Ter. Ad. 614 by omitting *ex* after *expediam*.

Pp. 247-58. *Uls*, *trans* and *ultra*. Ph. Thielmann. *Uls*, a comparative form from *ollus* (= **illus*, *ille*) almost disappeared from the language before the literary period, and its place was taken by *trans* and *ultra*. The disuse of *uls* was due to the harsh sound of the final consonants, and (Gell. 12, 13, 7 f.) to the lack of sufficient volume in the monosyllable. *Trans* is a pres. part. from the verb *trare*, which is still seen in *extrare*, *penetrare*, and *intrare*. At first *trans*, meaning "crossing," was used in agreement with a singular subject and in connection with such words as "sea," "river," "mountain." Then its use was extended, as illustrated in the sentence "*trans mare proficiscimur in Graciam*," and further, as in "*scis me (nos) trans mare proficisci in Gr.*," until it finally came to mean "over," "across," yet always with special emphasis on the terminal points of motion. Thus the statement that all prepositions were originally adverbs needs correction. The adverb *trans* belongs to the *sermo familiaris*, and is first found in Vitruvius. Exceptions to the use of *trans* with the accusative are only apparent, and arise from the common habit of dropping final *m*.

Although originally used after verbs of motion in answer to the question whither, *trans* is more commonly found in composition with the verb. The instances of the prepositional use are as a rule with such verbs of motion only as are never or but rarely compounded with *trans*, with verbs of selling, with verbs otherwise compounded, and with those simple words of motion which, if compounded with *trans*, assume a transferred meaning. Instances of the repetition of the preposition are found occasionally in all periods of the language.

Opportunity for the extension of the original use was offered in the decline of *uls*. *Trans Tiberim* approached by successive steps the meaning of *uls Tiberim* (where) the more readily, because *trans* always kept before the mind the terminal points of the motion. *Trans*, however, was

still limited to the names of seas, rivers, and mountains, the other functions of *uls* falling on *ultra*. Thus was developed the usage with verbs of rest, *sum*, *incolo*, etc., and such common military phrases as *castra ponere tr. flumen*.

Such relative clauses as "*in area, quae est—tr. viam*" were early reduced to "*in area tr. viam*," and were also represented by adjectives, as "*regiones transmarinae*."

Trans also means "over to this side" (whence) when the point of departure is conceived of as on the opposite side. When the point of departure is strongly emphasized, it goes a step further and means "from the other side," especially with such verbs as have only the *terminus a quo*, as *peto*. So *transmarinus* (*hospes*) = *qui tr. mare advenit* or *petitur*.

The "Volkssprache" did not hesitate to double the prepositions, as *de trans*, cf. Old French *detres*, Spanish *detras*.

The expressions *tr. Tiberim*, *tr. Padum*, *tr. Alpes*, in the course of time grew into single words and were declined. *Transiberim* = τὸ πέραν τοῦ Τιβέρεως. The "Volkssprache" alone ventured to use them with a preposition. Instead of *in Transiberim*, the careful writer sometimes said *in transiberina regione*. More commonly, however, simply *tr. Tiberim* was used in answer to the questions where and whither.

The poets give to *trans* a particular place in verse. In hexameter it stands in the arsis of the first foot, more frequently in the thesis of the fourth foot, and occasionally in the thesis of the third foot. In other places only very rarely.

Ultrā (*parte*), like *uls*, is a comparative form. On account of its comparative meaning, it designates a forward motion (in horizontal direction) beyond a definite boundary. By *trans* the attention is directed to the space passed over; by *ultra*, the space beyond a boundary is emphasized. The first and frequent use is with verbs of motion. The many instances in neg. sentences are due to its original meaning—the given boundary is not passed over. *Ultra* of time was long found in neg. sentences alone.

The adverb, first found in Corn. 4, 60, receives only passing notice. *Uterius* possibly governs the acc. in one place, Prop. 1, 6, 4. *Ultra* apparently takes the abl. in a number of places, but the only genuine abl., *u. viribus*, is in Aethicus. The gen., *u. portus*, in Act. Timoth., is but a slavish translation of πέραν τοῦ λιμένος. *Ultra*, as the joint-heir with *trans*, also means "on the other side," in answer to the question where. *Trans*, in consequence of its limitations to seas, rivers, and mountains, means on the other side of a cross-line; *ultra*, on the other side of a point. Cf. Wölfflin on Liv. 22, 43, 7.

In answer to the question whence, *u.* is common, and the "Volkssprache" concisely says *de ultra*. *Ultra* differs from *trans* in frequently suffering anastrophe.

In the early use of *ultra* (prep.) in hex. the last syllable received the accent. *Ūltra* is first found in Hor. and at the close of the verse.

P. 258. In Pl. Truc. 730, Friedrich Schöll would read *lausam* for *lausum*.

Pp. 259-76. Über die Latinität der Peregrinatio ad loca sancta. Ed. Wölfflin. This description of a three years' journey is the best specimen of conversational Latin we have of the fourth century, and is especially interesting to Romance students. The name of the writer—a woman whose home was in Gaul—is not certainly known. Perhaps she is to be identified with the pilgrim Silvia of Aquitania. This article treats of many interesting peculiarities. Only a few can be mentioned here. Initial *h* is both wrongly added and omitted; *baptizare* is the form used in the first half and *baptidiare* in the last.

The acc. sing. drops *m* and is confused with the abl. As the Romance nom. is derived from the Latin acc., so here in geographical names the acc. is the regular form. The second and third conjugations are not always distinguished; *fuisse*, *fuere*, *fuera* are used regularly in the passive for *esse*, *sum*, *sim*, etc.; the fut. is beginning to give way to the pres.; the development of *trans* from pres. part. in early Latin is paralleled in this by the use of sing. part. in agreement with plur. subject.

Urbs = *oppidum* is expressed by *civitas*; *grandis* and *ingens* almost crowd out *magnus*; *pauci* and *paulum* do not occur, and *parvus* rarely; *modicus* is common, also *modice* with comparatives. *Saepe* is wanting and *semper* rare. Local *ex* is expressed by *de*, but the temporal use remains—French *des* (= *de ex*); *ob* is lacking; *iuxta* occurs frequently in both local and transferred sense; *cata* (κατά) is freely introduced, as in *de evangelio cata Iohannem*.

As the Romans had no word for desert (Sall. *loca exusta solis ardoribus*), the writer used a common eastern one, (*h*)*eremus*. *Vel*, *aut* and *sive* are used in the sense of *et*. Prepositions begin to encroach upon case-ending; relative clauses frequently repeat the antecedent; instead of acc. and inf. after verba dicendi et sentiendi clauses with *quia* more often follow, and sometimes clauses with *quoniam*; *postquam* is superseded by *posteaquam*, which is used with both pluperf. and fut. perf. There are instances of the gemination of nouns and of adverbs—a characteristic of the Romance languages.

Pp. 277-87. Lexical article on *abhorreo*, *abhorresco* and *abhorridē*, with elucidations. By Henr. Ploen.

Pp. 288-315. *Abiectio*—*ablingo*; Lexical article followed by elucidations on *abigo*. E. W.

P. 315. The spelling of *interemo* and *peremo*. K. E. Georges.

Pp. 316-25. Miscellen. *Magis*. O. Keller.—Zur Bildung der latein. Komposita auf *-fer* und *-ger*. Fr. Stolz—Verba auf *-issare*, *-izare*. A. Funck.—In *privativum* (*haud impigre*). Fr. Vogel.—*Perviam*, *Pervium*. H. Blase.—*Gladiatoricius*, *incoepisse*, *luxuriator*, *praedicatrix*. E. Hauler.—*Accipiter*, Jagdfalke. H. Dressel.—*Abhastare*, *Dumtaxat*, *Opus est*. E. W.

Pp. 326-43. Review of the literature of 1886-7.

E. M. PEASE.

HERMES, 1887.

I.

The Inscription of the Obelisk of Philae, by U. Wilcken. This obelisk (now adorning the country-seat of an Englishman) bears both Greek and hieroglyphic inscriptions. The Greek inscription dates from 141-132 B. C., or 126-117 B. C. The priests of Isis on the island of Philae had made complaint that they suffered annoyance from passing soldiers and others. The favorable reply of the king (Ptolemy Energetes) is subjoined. Titles, addresses, etc., however, are lost, and Wilcken, in his reconstruction of the same (pp. 10 and 15), dissents from Letronne, proving that it was not Numenius, the king's *ἐπιστολογράφος*, who issued the document (and enjoyed a position akin to a minister of public worship, as Letronne had inferred), but the king himself. A matter of more general interest, and characteristic of the general drift of paganism, is the well defined evidence afforded by this inscription that the members of the Ptolemaic dynasty were regularly associated with the gods of Egypt in the current forms of worship (p. 8).

O. Richter. On the temple of Jupiter Capitolinus and the Italian foot-measure, a subject discussed before by R. in *Hermes*, Vol. XVIII. There R. had expressed the opinion that Dionysius's (IV 61) measurements of that temple were given in the Italian foot-measure (≈ 0.278 m.), which was smaller than the common Graeco-Roman foot. This view was subsequently attacked by Mommsen (*Hermes* XXI, p. 411), and Richter was thereby induced to examine the whole matter afresh, and he now concludes that in that temple the unit of foot-measurement is to be taken as ≈ 0.296 m.; further, that the width was not 51 m., as Jordan has it, but 52.50 m. As to the smaller foot (0.278 m.), R. believes that he has found traces of its use in his measurements of several walls in Anagni, Sora, Ferentino, Rome, Ardea, and Civit  Lavigna.

G. Wissowa (Breslau). The tradition concerning the Roman Penates. W. gives copious parallel quotations from Arnobius, Macrobius and the so-called interpolator Servii, the common source of all having been Cornelius Labeo, a writer on religious subjects, of the third century A. D. L.'s insight into this particular problem does not seem to have been very profound. The annalist Cassius Hemina identified the official Penates *Populi Romani* (represented similarly to the Dioscuri) with the divinities worshipped at Samothrake. Varro traced them to the same source, by way of Troy and Phrygia, but identified their visible symbols with certain *lignea sigilla vel lapidea, terrena quoque*, said to be (p. 43) in the temple of Vesta, inaccessible to all excepting to the Pontifex Maximus and the vestal virgins (with these "statuettes" was conserved the "Trojan palladium"). Varro called them *Dii Magni, Potentes, and Valentes*, really Heaven and Earth, Jupiter, Juno, Minerva (cf. Augustinus de Civ. D. IV 10). Nigidius Figulus identified the Trojan (i. e. Roman) Penates with Apollo and Poseidon, builders of the walls of Troy. Wissowa insists that close reproduction of such ancient theorists as Varro cannot yield much reliable knowledge. Varro and his guild speculated and etymologized to the top of their bent, but with slender material.

L. Cohen. Critical notes on the orator Lycurgus.

Dörpfeld. Open letter to Mommsen about the Roman and Italian foot-measure (see Richter's paper above), in which he reasserts his thesis, that the "Italian" foot of the Greek metric writers was 0.277 m. in length, that a metric system based on this foot was used in a part of Italy, and that this system was currently used in Rome before the introduction of the Greek measures.

P. Stengel, in Notes on Greek religious antiquities, (1) combats the traditional statement that at the Thargelia festival at Athens two men were sacrificed as an atonement for the city. Cf. Tzetzes, Chil. V 726,—where he also quotes from Hipponax, and says that these human scapegoats were called *φαρμακοί*, and that they were burned after various ceremonies, such as being pelted with dry figs,—Aristoph. Eq. 1140 sqq. (1135 Kock) with the Scholium and Lys. contra Andocid. (VI, §53), with Harpocration s. v. *φαρμακός*: δύο ἄνδρας 'Αθήνησιν ἐξήγον καθάρσιον ἐσομένους τῆς πόλεως ἐν τοῖς Θαργηλίοις, ἕνα μὲν ὑπὲρ τῶν ἀνδρῶν, ἕνα δὲ ὑπὲρ τῶν γυναικῶν. Hesychius s. v. *φαρμακοί* mentions man and woman. Stengel suggests that in Harpocration's statement there is a blending of two distinct and disconnected data.

(2) Game and fish were not sacrificed to the gods, simply because game could not very well be slaughtered at the altar nor its warm blood shed there, as it had to be killed in the hunt or run to death. The same principle applied to fish.

Th. Mommsen. Division of the Roman *tribus* after the Marsian (Social) war. After this war (89–88 B. C.) the insurgent communities were enrolled in *eight* of the country districts only, and thus, of course, their suffrage was of less weight than would have been the case had they been evenly assigned, i. e. to *all* the *tribus*, but one should not, with Beloch, conclude that these eight districts determine the extent of the secession movement.

v. Wilamowitz, in 'Demotika der Attischen Metoeken,' gives a copious list of Attic metics from inscriptions dating 420–330 B. C., and mentioning in many cases avocation and trade, such as sculptor, mason, bricklayer, stonecutter, gold-dealer, joiner, gilder, huckster, farmer, baker, tanner, cobbler, vintner, etc. A large list of demes is introduced, as well as Prof. W.'s estimate of Kleisthenes' fundamental reforms in the government and representation of Attica. In passing W. states that not less than 10 demes were carved out of the *ἄστυ* of Athens by Kleisthenes, the *ἄστυ* in this political sense being more comprehensive, including, e. g. Phaleron, which belonged to the tribe Aiantis. These are the chief papers of this number.

Under the heading of "Miscellen" are given: Inscription of an artist of Kleisthenes' time, Antenor, the same who made the figures of Harmodius and Aristogiton—on p. 130 there is a facsimile of the inscription (C. Robert). The letter B in the alphabet of Thera (H. Collitz). Critical notes on Quintilian XII (Ferd. Becker). The Memphis papyri of the Royal Library at Berlin and of the Imperial Library at St. Petersburg, of which some, when put together, make a whole (U. Wilcken). "Apollo or Swineherd?" explanation of a poem in Plutarch's *Moralia* 1098 C. (Th. Kock). Notes on the inscriptions of the Greek artists (Kaibel). A pretended work and so-called fragment of Numenius (Baumker). *Livianum* (H. Tiedke). *Civitates Mundi* (K. T. Neumann).

II.

Boissevain (Rotterdam). The Excerpta Salmasiana derived from John of Antioch. B. finds that in their last and major portion these extracts were derived from some other chronicler than John of A. They were in many cases copied e. g. from Herodian, Dio Cassius, etc., where the history of the beginnings up to fr. 29 was derived from John.

Kühlewein. On the text of the work on Ancient Medicine (*περὶ ἀρχαίας ἰητρικῆς*), falsely ascribed to Hippocrates. The oldest MS containing this work also is the Parisinus A (tenth century). Still there are passages where corruptions and corrections are palpable, as Littré, too, saw. Other MSS and their relative values are discussed, e. g. a Venetian, a Florentine, etc.

v. Wilamowitz. The first speech of Antiphon. W. analyzes both the law case and the speech in its art and composition, and suggests emendations. He notes what seems abnormal, that the speaker (28-30) brings in *after* its proper place what must be considered a part of the *βεβαίωσις*, and closes his article with a characteristic fling at the 'überlegene Kritiker' who have condemned the speech.

Wilamowitz. Demotika der Metoeken. Second paper. What was the legal position (if any) of the Metics in the deme? Boeckh's view was that their residence was immaterial, but W. asserts that the only tolerable inference is that the metics had some legal relation to the demes. Now metics did service regularly both on land and on sea; their financial burdens were analogous to those of the citizens; they were not exempt from certain liturgies at least, e. g. the choregia; they had a place in the Panathenaic procession; they had no separate worship. It is curious that we never, in a particular case, hear of the active exercise of civil guardianship on the part of the *προστάτης*, that is, in the case of *men*. The men had no patron at all (p. 225). Metics' law cases were introduced by the Polemarchos, the older *προστασία* being reduced to a mere act of introduction leading to registration in the deme. From this point W. branches off to set forth his general conception how personal rights were developed from the oldest known times on, and how finally political citizenship was developed out of mere clanship (pp. 226 sqq.). Those allies also (of Athens) who became subjects had the legal position of the metics. They were indeed clients, but not clients of an individual (p. 246) Athenian, but of the people, they were quasi-citizens. He compares Aeschyl. Suppl 964:

—προστάτης δ' ἐγὼ

ἄστοί τε πάντες.

Going on, W. discusses with animation how much of the greatness of Athens up to the Peloponnesian war was due to this institution, and outlines the decadence of the same after the Thrasybulian restoration.

G. Schultz. Diomedes "de versuum generibus," how compiled and whence derived. The paper is instructive, particularly for the student of Horatian metres, but is too detailed in its composition to lend itself easily to condensation in these reports.

H. Schrader. Homer-Scholia of Florence. He compares them with the kindred Scholia in Venetian MSS.

Th. Mommsen. Charters of Orkistos and Tymandos. After the late Dr. Mordtmann, of Constantinople, had failed in 1859 even to see this inscription, Professor Ramsay, of Aberdeen, supported by the Asia Minor Exploration Fund, investigated the matter. (Orcistus is about six miles from the Sangarius river, in eastern Phrygia, near the frontiers of Galatia.) The stone was finally found and permission bought to examine it, but an incrustation had formed through the action of water, and so Ramsay had to retire *re infecta*. This was in 1883. In August, 1886, Ramsay reappeared on the scene and this time he was successful. Orcistus revived its franchise as a self-governing municipality through a rescript of Constantine the Great, between 323-326 A. D. There is a further direct decree dated 331. The full title of the emperor is of interest (p. 318): [I]mp. Caes. Constantinus Maximus Guth[icus] victor ac trium[f]ator Aug. A similar document is the charter of Tymandus, in Pisidia, sent to Mommsen by Dr. J. R. S. Sterrett.

G. Kaibel (on Suidas) endeavors to show that the extracts of S. from the earlier portions of Athenaeus were made from a fuller copy than the extant epitome.

E. G. SIHLER.

JOURNAL ASIATIQUE.

Tome IX, No. 3. Avril-Mai-Juin, 1887.

M. Léon Feer gives the Sūtra of Upāli translated from the Pāli, with extracts from the commentary. The introductory notes and the division of the Sūtra into its separate parts are helpful.

M. Cl. Huart gives the titles of three hundred and forty-four books and periodicals in Turkish, Persian, and Arabic published at Constantinople in 1885-86. This list is of great interest as showing the present literary activity of Turkey.

M. E. Montet discusses the first conflict between the Pharisees and the Sadducees, according to Josephus, the Babylonian Talmud, and Abū'l Fath, the Samaritan annalist of the fourteenth century, and thinks that the last named has perhaps given us the account most nearly correct. M. Montet believes that some slight event may have brought into open hostility these two sects who had long been secretly opposed to each other.

M. Philippe Berger gives the text and translation of the Neo-punic inscription discovered in 1873-74 at M'deina and now in the Louvre, and of a shorter inscription discovered at the same place, which is near the ancient oppidum Altiburitanum.

M. Clermont Ganneau gives the text and translation of the Kufic inscription on an Arabic milestone found at Khān el-Ijātrūra. This inscription is valuable as one of the rare specimens of Arabic lapidary writing in the first century of the Hegira. Moreover, it throws light on the system of roads maintained by the early Caliphs, showing as it does that they kept up, as far as possible, the system of roads which existed when the Arabs overran Syria. This inscription enables us to be sure that the Dome of the Rock was built by 'Abd el Melik. M. Ganneau also gives the text and translation of an inscription of the Caliph el Mahdi relative to the construction of the mosque of Ascalon in the year 155 of the Hegira. A note on a passage of the treaty concluded between Sultan Qelaoun and the Genoese completes this valuable contribution which is illustrated by a plate of the inscriptions.

M. E. Senart describes a new facsimile of the inscription of Bhabra, of which a plate is given.

M. Rubens Duval reviews the *Thesaurus Syriacus* of R. Payne Smith. After some criticisms on the author's method and a declaration of the great value of the work, he affirms that there is still a pressing need of a good Syriac dictionary, the price and size of which shall bring it within reach of students.

M. Rodet gives interesting information as to the way in which sums of money are indicated in writing in India.

A.-C. Barbier de Meynard reviews *Le Hadbramont et les Colonies Arabes dans L'Archipel Indien*, par L. W. C. Van Den Berg. Batavia, Imprimerie du Gouvernement, 1886. Un volume, gr. in-8, 292 pages. The reviewer declares this to be a valuable book. The third part, treating of the dialect, is interesting and valuable to Semitic students.

Barbier de Meynard also reviews *L'Empereur Akbar, un chapitre de l'histoire de l'Inde au XVI siècle*, par le Comte de Noer, traduit de l'allemand par G. Bonet Maury. Vol. II. Leide, 1887. In-8, 433 pages.

Titles of other articles. M. C. De Harlez: *Les textes originaux du Yih-King, sa nature et son interprétation*. A long article on a work the interpretation of which has puzzled European scholars.

A. Bergaigne: *Deuxième note additionnelle à l'article, Recherches sur l'histoire de la Saṃhitā du Rîg-Veda*.

M. J. Mourier: *Chota Rousthavéli, Poète Géorgien du XII siècle. Sa vie et son oeuvre*.

Tome X, No. 1. Juillet-Août, 1887.

In an article on the points of contact between the *Mahābhārata* and the *Shāh-Nāmā*, M. J. Darmesteter compares the Renunciation of Yudhisht'hara with the Renunciation of Kai Khosru. He believes that Iranian priests brought the legend into India, and that it was elaborated into the Indian form in the Punjab about the second century.

M. V. Loret gives a study of the hieroglyphic account of the composition of Kyphi, the sacred perfume of the Egyptians, and furnishes a recipe for preparing it.

M. Clément Huart describes three Bābi works which have come into his hands. One of these is extremely important, being the *Qoṛān* of the Bābis. The other two are valuable and interesting. Any books which, like these, promise to add to our knowledge of the Bābi teachings are very welcome. The selections M. Huart gives are interesting.

M. de Rochemonteix believes that of the places mentioned in the article: *Le martyre de Jean de Phanizoit du district de Bušin* (*Journal Asiatique*, Février-Mars, 1887), Bušin corresponds to the modern Ansim and Phanizoit corresponds to the modern Ez-Zeidiah.

There is a long review of *Die aramäischen Fremdwörter im Arabischen* von Siegmund Fraenkel. Eine von "het Provinciaal Utrechtsch Genootschap van Kunsten en Wetenschappen" gekronte Preisschrift. Leiden, Brill, 1886. In-8, pp. i-xvii et 1-327.

H. Clément Huart announces the preparation of an edition of *Le livre de la création et de l'histoire, manuel arabe de controverse* (X siècle de l'ère chrétienne).

No. 2. Septembre-October, 1887.

M. David, Syrian Archbishop of Damascus, contributes a valuable study of the Arabic dialect of that city.

M. H. Sauvaire, as a supplement to his studies in the history of Moslem metrology and numismatics, gives some valuable tables showing the prices of the principal necessities at different periods and places. We congratulate M. Sauvaire on the successful termination of these studies, which have required an immense amount of painstaking research.

M. A. Barthélemy contributes the transliterated text and the translation of a Story of King Naaman in the common dialect of the Upper Metu, Mt. Lebanon. This text will be of much service to those who are studying modern Arabic dialects.

M. Urbain Bouriant, in a second notice on *Fragments of a Romance of Alexander in the Theban dialect*, publishes three fragments secured by him, and gives the translation of the second and third.

Pavet de Courteille reviews *Proben der Volksliteratur der nördlichen türkischen Stämme gesammelt und übersetzt von Dr. W. Radloff. V Theil: der Dialekt der Kara-Kirgisen.* Saint-Petersburg, 1885.

Barbier de Meynard reviews *Traité de flexion et de syntaxe*, par Ibnu Hijām, traduit par A. Goguyer, interprète judiciaire. Leyde, in-8, 1887; and *Manuel algérien, grammaire, chrestomathie et lexique*, par A. Moulieras. 1 Vol. in-12, chez Maisonneuve, 1888.

No. 3. Novembre-December, 1887.

M. René Basset gives some further notes on Berber lexicography. These notes and vocabularies are extremely valuable.

M. A. Barthélemy gives a sketch of the grammar to accompany his text of a Story of King Naaman.

M. Abel Bergaigne replies to Oldenberg's objections to the results obtained by his *Researches on the history of the Saṃhitā of the Ṛig Veda* (Tome IX, p. 191).

M. Clermont Ganneau gives text and translation of an Arabic inscription found at Bāniās, and at one point is able to improve the translation made by Gildemeister in the *Journal of the German Palestine Society*, Vol. X, fasc. III, p. 168 ff. He also gives a plan of the bridge at Lydda, and gives text and translation of an inscription on this bridge. He believes that the larger part of the materials used in constructing this bridge was taken from the ruined church of Lydda.

M. Philippe Berger contributes a note on three new funeral vases with neo-Punic graffiti from the neighborhood of Sonase.

M. J. Oppert gives transliterated text, Latin and French translations of the Babylonian tablet concerning a Jewish slave mentioned in Tome IX, p. 298.

M. Léon Feer reviews *A Journey of Literary and Archaeological Research in Nepal and Northern India during the winter of 1884-5*, by Cecil Bendall, M. A. Cambridge (University Press), 1886, 8vo, xii, 100 pages and 16 plates.

Tome XI, No. 1. Janvier, 1888.

The greater part of this number is devoted to an article by M. Abel Bergaigne on the ancient kingdom of Campā in Indo-China according to the inscriptions. These inscriptions, collected by Aymonier, who was prevented by political events from collecting all of the inscriptions of this district, are very valuable and throw great light on the kingdom of Campā. M. Bergaigne treats: 1. The language and the style of the inscriptions. 2. The writing. 3. The numerals. 4. The succession of kings. 5. The geographical data. 6. Political history. 7. The religion. 8. A catalogue of the inscriptions, some of which are analyzed or transcribed in part.

Rubens Duval reviews *Skizzen und Vorarbeiten, von J. Wellhausen. Drittes Heft. Reste arabischen Heidenthumes*. Berlin, Reimer. 8vo, 224 pages.

Barbier de Meynard reviews *Cours de langue Kabyle par Belkassam ben Sedira, professeur à l'École des lettres et à l'École normale d'Alger*. Alger, Jourdan, 1887. Un vol. in-8, ccxlviii et 430 pp.

J. R. JEWETT.